The Revolution.

"What, therefore, God hath joined together, let not man put asunder."

VOL. VI.—NO. 11. NEW YORK, THURSDAY, SEPTEMBER 15, 1870. WHOLE NO. 141.

Poetry.

FULL REPORT OF THE WAR.

Louis and Will
Went up the hill,
To fight like naughty geeses;
Louis fell down,
And broke his crown,
And Will picked up the pieces.

Then Eugenie
She had to flee;
A foreign home did Bub seek.
The Prussians, queer,
Drank lager beer,
And France cried, *Vive Republique!*

—SPECIAL CORRESPONDENT REV.

FEMALE SUFFRAGE.

BY PUNCH.

The rights of woman who demand,
Those women are but few,
The greater part had rather stand
Exactly as they do.
Beauty has claims, for which she fights
At ease with winning arms;
The women who want woman's rights
Want mostly women's charms.

REPLY.

If any women want to stand
Exactly as they do,
I don't think anybody wants
To hinder them—do you?
And as to woman's wanting rights,
Who wants a woman's charms?
I think she always fights the best
When she is up in arms.

FALLING BACK.

A LEGEND OF FIVE RIVERS.

Louis and I—
Hopes beating high—
With half a million men in line,
Went forth to try
To rectify
Our frontiers on the river Rhine.

We reached the Rhine
In spirits fine,
Ready the Prussians, or world, to dare.
But in the way
A lion lay,
So we fell back to the river Saar.

'Twas no defeat;
For what could beat
Our army grand and the mitrailleuse?
Yet, being pressed,
We deemed it best
To fall back again to the river Meuse.

'Tis a wicked lie
To say Louis and I
Back in dismay and disorder fell!
We only thought
'Twere better fought—
If battle we had—on the blue Moselle.

This useful knack
Of falling back
Is sometimes the best plan of campaign;
And Louis and I
May yet do or die
In the neighborhood of the river Seine!

Our Special Contributors.

WHAT AM I TO DO?

While the public in general and a small minority among ourselves are discussing the woman question in all quarters, may it be allowed to one of the young generation of the sex chiefly concerned to propose a few questions concerning their duties. I myself am quite at a loss as to what they are, and my position is not singular for people of my sex. I am pinched in means, without any serious employment, and as to the future am in danger of absolute poverty. The only way I see, or have been taught, of lessening these evils is to complain, and get helped—or not helped, as the case may be, or else to accept starvation without complaint at all. It seems to me that my education should have taught me something better than this, but I am yet in the dark as to whether I ought even to wish for it. For if I wish for anything better, surely I might strive for it, and yet this does not seem possible.

It was more than ten years since I left school, and at that time the business that seemed to be most in my way was that of self-improvement. Every one agreed with me as to the duty of learning, reading, and practicing, taking lessons, &c. Having two older sisters I had little or no household work to do. I cannot explain how all my good resolves fell through. I was laughed at for talking of any of the subjects that I studied, and my mother privately told me that young ladies had better not discuss such things, people did not like it. I can see this is true. It is very tiresome to hear a beginner put forth her crude ideas, and perhaps gravely tell what everybody knows. I still think it strange that I met with no one of my own age who found interest and stimulus in my conversation, as I should in hers. Sometimes I spoke of these subjects to my old school-fellows, for all the well disposed and conscientious girls laid plans and made good resolutions of some kind, and they generally came to the same decision. They would study and learn, and practice, and "improve themselves." But I found all my friends even more averse to speak of books of any kind, except novels, than older people. They all had the impression that it was wrong; not morally wrong, perhaps, but a sort of solecism in manners like putting your knife in your mouth. Not anything that would prevent your getting to Heaven, but fatal to your acceptability on earth.

You may imagine what became of my studies when I had to prosecute them all alone. I believe a person, with the most passionate liking for any pursuit, would never follow it on a desert island. But I had no particular passion for anything I was learning. I had only a general idea, like everybody else, of the elevating character of education, of the superiority of those who have it to those who have not. Whatever advantages there may be in learning, I have not got them, nor have any of the ladies with whom I was brought up, and with whom I associate. Their pursuit of learning stopped at about seventeen, just when a liberal education, as distinguished from a rudimentary one, begins. And, besides, those things that we could not be allowed to follow up afterwards received less attention at school than they would have done otherwise. There was not the same objection made to my speaking about music and dawing, and I gave myself perforce to those two things. But the final conclusion was the same. The total want of fellow-feeling made my interest in them to die out. Our question to each other is—"Is it a nice piece to play in an evening?" And if not, it is useless. Some of my friends have to learn pieces not at all "nice," because their fathers or brothers are musical, and they themselves, in consequence, have made advances in musical knowledge. With me it has not been so. I play nice pieces, and know no more of music than I did ten years ago, though I have more mechanical facility. Drawing is still further behind hand. You may guess its place from the opinion I frequently hear of it. "Oh, it's not half so useful in entertaining people as music." In short, the object of acquiring these two arts is to entertain people, and the method of following them is arranged accordingly. I do not condemn the entertaining people, but the fact remains, that I am left without means of entertaining myself. I am educated in nothing but music, and not far advanced in that. Whatever the advantages may be of liberal culture, I have not got them, nor can I now begin to learn. Again, and again, I have heard some subject or some new book give matter for general discussion. It is mentioned in every newspaper and review; it is on the lips of every educated man that comes to the house, or whom I meet elsewhere; but I know nothing about it, and could not understand it for want of previous information. I cannot myself measure my losses due to this ignorance. If one-tenth is true of what is said of the great superiority and extensive claims of the educated, compared with the uneducated, classes, I could get angry with mere self-pity. Have I not done as much as most young people would do? I have followed willingly and conscientiously the path pointed out to me. I cannot say I was passionately given to learning, but would have learnt had I been encouraged—had I even been permitted. Can it be explained to me why learning is universally admitted to raise the human being, and why I was forbidden to learn?

But this was only one of the questions I wanted to ask, and not the most important one. I am out of the educated class, be it for good or evil. And in one point it is for good;

that I can live more pleasantly with my associates, as being more like them. They would all condemn me, and most of them dislike me, if I were interested in things that interest educated people. "Ladies have no time for such things; they are out of your sphere; what would become of the house while you were reading?" So I turned my mind, not unwillingly, to my proper occupations, and strove to get into my proper place. And I have been seeking it ever since. I am now writing to you in order to be enlightened as to what it is. I am the fourth-part of a housekeeper, mamma and my other two sisters being the other three-fourths. It occupies me half-an-hour now and then, and unless we sent away a servant I don't know how I could find more to do. We used to spend a good deal of time in visiting, and entertaining company. We don't now, and I suppose no one will say we were in any way called upon to do so if we did not wish. Wo do something in the way of charity, both in teaching and visiting, and I rather think there is an opinion afloat that ladies who can work for others can find plenty of employment, and need not wish for anything else. I will not question this just now, because I don't think many people really hold it, but I will refer to it again. Besides these two I have no serious employments—nothing in the world that I should be sorry to leave undone; nothing in the world that benefits anyone in the doing. I have sought opinions in all quarters, and cannot meet with any one to recommend me anything different to what I now do. I have read all that came in my way on the subject, and have not found any employment worth beginning. There are fre- [illegible] ial pursuits, but negative teaching is not enough. What am I to do?

I will quote one opinion that I met with lately; not because it is different to the others or in any way remarkable, but for the contrary reason—that it is a likeness of them all. It does not bear on the main question that I have to ask, but I should like some explanation as to what it means. The writer is objecting to scientific education for women, because "A certain distinctive type of humanity has been universally recognized as the feminine type, and that this shows itself as plainly in the Helen and Nausicaa of Homer as in the Portia and Miranda of Shakespeare. If we are then told that the type of the ancient is still artificial, merely depending on education, and that its eradication would tend to the advancement of science, our answer is that the advancement of science is as nothing compared with the welfare of mankind, and that the preservation of this type is of such enormous value to civilization that we will guard, at all hazards, the education, if such there be, to which it is owing."

One reason why this is unintelligible is no doubt because the writer is referring to arguments which he does not quote. It is nonsense as it stands to object to the education of women because "a certain distinctive type of humanity has been universally recognized as the feminine type." Of course it has. Part of "humanity" is masculine and part feminine, and the fact has always been known. If the "femine type" means anything else than this it needs a definition. A type that includes Mrs. Menelaus is a curious one to guard at all hazard. I should have thought that in the right type her existence was impossible. I feel very curious to know what is meant by the words feminine type, and how one that includes Helen as well is of "enormous value to civilization."

The writer does not say whether he or they will guard the type by keeping the education of women such as it is, or by preventing them from getting any more. Neither does he object to science in itself, only, as I understand, to letting women have any. And here occurs a question that I want to ask. I suppose, as the writer says nothing to the contrary, that he shares the general opinion that science contributes to civilization, but if so, does he want to civilize the one-half without the other? Nay, to keep, "at all hazards," one-half, in one respect uncivilized, for the benefit of the other? Either women would be better for such science as they can acquire, or science has not the value generally attributed to it. Now answer—are there men, I mean any numbers of them, who believe that they profit in civilization by preventing the women from sharing it, and are ready, "at all hazards," to keep them for their own benefit in a less cultivated state than they might be? To wish any one to be ignorant of any knowledge he can attain to is strange, but to strive to keep some ignorant for the benefit of others is to proclaim that the world is so constituted that the one-half of humanity can only flourish at the expense of the other. Is it so? Or are there many men who think so? Are the two halves of mankind at deadly enmity, or are their interests the same?

I must give another quotation, if the reader will have patience with me. It contains, I believe, an explanation of what is meant by the "type," though why they should call it the feminine type remains a puzzle. None of the things mentioned are feminine, either in the sense of not belonging to men or in that of belonging to all women.

"What, for instance, would a sensible father wish that his daughter should be? Suppose we say that he would wish for her in the first place a rich, affectionate nature, overflowing with generous sympathies, yet controlled by a strong feeling of duty and common sense; that in the second place he might wish for her refined but simple tastes, an eye, an ear trained by the practice of music and drawing, a mind which should be a mansion for all lovely forms, a dwelling-place for all sweet sounds and harmonies; add to this the "merry heart" that is a "continual feast," and what more can we ask to make a girl happy in herself, and the cause of happiness in others? Yet so far we seem to have no occasion for science; it is only as a sort of *comble de bonheur* that we might wish for the breadth of view, and the wide intellectual interest which may be supposed to follow from a wide study of science, though not from science more than from history or literature."

There is one quality here at least that everyone would like to be possessed of. A merry heart, if it could be had by wishing for, would be a universal possession. It is very naive to ask what more can she want to be happy? If she has a merry heart, she must be happy already, and if she is happy, what more does she want to be happy? All the other qualities mentioned, except those expressed in metaphors, those due to learning music and drawing, and the one due to a feeling of duty, are gifts of nature that belong to few. Nay, do they belong to any? What ordinary women have to do is to cultivate such as they have, and endeavor to suppress all that is inconsistent with them; in short, to civilize themselves like the rest of mankind. If a woman has a strong feeling of duty, and leisure and inclination for any mode of mental cultivation, science included, why should she not take it? It would be wrong to turn aside from it. It is certainly wrong of any one to "guard her, at all hazards," from pursuing it.

Now, about those qualifications that are expressed in metaphors: "A mind which should be a mansion for all lovely forms, a dwelling-place for all sweet sounds and harmonies."

I suppose this means that the woman's mind is to be fitted with lovely things of all kinds. If this could be in any case for a moment, it could never be for longer, because she must immediately discard some of them to make room for the every-day business of life, the interests and part of the history of those around, and more or less of the faults, the follies and the crimes of the world at large. Among these a cultivated mind would choose the most gracious and noble things to dwell upon, and a cultivated conscience the highest examples to imitate. Perhaps this was what the writer meant, for a mind filled with lovely forms would be a picture without a shadow. Had he said so without metaphor, he would have seen that the mind he wanted is the result of training; and, always admitting that he believes science contributes to our civilization, he must know that a sense of duty would lead the woman to cultivate it if the obstacles were not too great. To say that science would be a sort of *comble de bonheur* may be true enough. So it is. Most men and women are without it, but this is but a poor reason for "guarding, at all hazards," against one-half of them getting any.

There is an impression left on the mind by this article—though no such thing is definitely stated—that a woman grows to her greatest perfection without education in the usual sense of the word. Except music and drawing to train the eye and ear, there is none mentioned; and we can almost believe that the writer thinks that other good qualities come by nature, and their growth would only be interfered with by science. Perhaps in believing this I am guided by the impression received from many other articles on feminine character and feminine duties. But to show this I must give another extract.

"What a man has to learn from woman is 'sweetness and moral height.' * * * One office of woman is not only to hold up an ideal in her own person, but to preach that ideal to others. * * * * The effect of the ideal thus held up before men * * * has been, and often is, incalculable. Who can tell what it might be in the future if each woman would only be true to her own nature, ete."

Passing by for the present the office here given to women, what is the nature she is to be true to? For one gathers that she is as yet not true to it. She is now something different to what it is her nature to be. It is her nature now to be unnatural; or she is made so by education. But this last explanation will not suffice, unless the writer means to lay an immense charge against the present generation of teachers, and he must mean that the

woman's nature is not to be true to her nature. I think this meaning the more likely because I have observed it is so common. Whenever a man writes about women the chances are that he will praise her nature up to the skies, and then begin to blame her for not following it; or, in other words, he will tell her she has only to be feminine. This indefinite or distorted use of words would not be so general if it did not conceal some confusion of ideas. These writers seem to rejoice in the belief that woman is a very superior being, while forced to admit that generally she does not act like one. There is nothing to be learned by women from such blame and such praise as this. Nor, indeed, are they taken into council as to what they shall learn. The service they may do, the pleasure they may give, are the objects thought of. If their happiness come in question at all, it is enough to say that they ought to find it in making others happy. This is the opinion I referred to before, saying that I did not believe many people sincerely held it. An increase of kindness may be always safely recommended. But of course no one really believes that human beings in general either would or ought to devote themselves principally to others. What would the community gain by every one looking after his neighbor's interests, and doing his neighbor's work instead of his own? When working for others is offered as an employment in this sense, it is offered to the letter of the demand, not to the spirit of it. It is an offer that those who make it would not take were the case their own, and the frequent repetition of it when women are in question suggests the suspicion that those who urge it are not thinking of the women's interests, but of their own; and more than that, that they do not believe the two to be identical.

And now for "what man has to learn from woman, viz., sweetness and moral height." We are to "hold up an ideal in our own person, and to preach that ideal to others." About the preaching I don't know. I myself never see an opportunity for it, nor can I imagine it to come often to the majority of women. The sentence is in accordance with an opinion given a page or two before. "He has mainly to do things, she mainly to influence persons." I should like to see a human being, man or woman, whose main business was to influence people. How do they make a business of it? What time does it begin in the morning? And how do they fill, say a few hours every day, in the doing of it? Not commanding or teaching, but influencing. It is said that no two minds can meet but the stronger will influence the weaker, and therefore of two people of different sex one will influence the other. But these two influences every woman must receive as well as exercise. How can she spend time in exercising the one or the other? As much time, say, as a man spends in "doing things?" One would say this opinion of what women mainly had to do was rather singular; but in fact it is often expressed. The people who have it only see in women the points of contact with themselves. "What man has to learn from woman," what influence she can exercise, what blessings she can confer. It is a reasonable and natural way for a man to look, but it is not the way of a judge or an adviser, nor even of a friend.

And now about the "holding up an ideal." No one can object to this; not even those who do it least. But the whole question of women and their training, science included, is this. How best may that ideal be obtained? At least this is the point of interest, except with those who believe she has it by nature, which may be inferred of all those who assign to her the exclusive business of holding it up. From the attitude taken by those who object to the modern demands of women, it seems that the things that women wish for—science for instance—are thought to be inconsistent with this ideal. In simple terms, they are wrong. They are not thought wrong in the other half of humanity, and the argument to prove them wrong for women is that she is to hold up an ideal.

And now, one more quotation before I ask my main question. The writer proposes three kinds of employment for women—educational work, charitable work, and artistic work. The last with the odd condition—"with a means of communication between the public and the workers." Surely to make a condition of this is the queerest thing that ever came into a man's head. The means of communication between human beings are speech and writing, and women have them already. The only sense that can be given to this is that artistic workers are separated by a gulf, moral if not physical, from the mass of mankind, and this gulf must be bridged over. I should say, let the women come to the other side of it. Or rather, why do they imagine it to exist? More definitely expressed, the sentence means that female artists want help to sell their productions. If this is to be given in charity, the proposal is an insult. If it is to be paid for, there are people who make a business of selling the works of "artistic workers." They take some of the price, of course, and many people had rather, if they could, dispense with their service. Either way is open to women.

But even without the odd condition about the communication, "artistic work" is a poor suggestion for those who want more money; that is, for nine-tenths of womankind. There is no reason given why of all varieties of work this should be chosen for then, for they don't do it so well as men. There are numbers of women engaged in it already. (How they get over the difficulty of communicating with their fellow-creatures I don't know.) But why recommend it to more? and why to women especially? This proposal about work for women is at least an acknowledgement that they want it. The list of employments recommended is in another sense a limitation to their working. Are these limitations made with reference to the interest of women or to the pleasure of men? Again the question will recur—can it be our benefit that this writer is consulting in confining working women to one trade, and that one for which they have no special aptitude?

Now for my main question, the one that made me take pen in hand, the one that I must struggle to get an answer for, as a bird in an exhausted receiver struggles for air. I may not get it any more than the bird, but I must try. I have said we visit much less than formerly. I need not explain our private affairs any farther than they concern myself. My position is this—I have less money to spend than I have been accustomed to, no hope at all that my means will increase, but a great likelihood of their growing less. Should my father die, I may have none at all. If I knew any remedy I would not write, and I think I may say that if my case were exceptional I would have kept silence, and sought out a remedy for myself; but, in a greater or lesser degree, it is the position of nearly all my female acquaintance. That they all want more than they have needs no telling; that their means get less and less is generally true of those who remain single, and, in proportion to the calls upon it, it is true of those who have children. Besides this there come to most of us, at some time or other in our lives, the prospect of want. This looks like complaining of the general conditions under which humanity must live. But there is one thing to be mentioned—we are doing nothing all the while. Now the real conditions under which humanity lives are that comforts are gained by labor. Now answer me: Are we right, one and all, in folding our hands, even though we bear both our wants and our idleness with patience, and though some of us feel no present evil, and can shut our eyes to the future? It is so customary; it is so feminine, in the sense that women generally do it; and it is approved of by most men. But is it right? Is there any merit in bearing privation rather than exerting ourselves to remove it? Is there no fault in those who neglect ordinary forethought—no stain on those who know they must accept of charity by-and-bye if they refuse to bestir themselves now, and who yet refuse? I have said that men generally approve of this conduct. Is it the rectitude, the forethought, the delicacy of it that they approve, or something else? All ordinary rules of morality are wrong, if this is right. Whether the condemnation apply to few or to many, condemned it ought to be. Those who recommend such conduct are faithless guides, careless from selfish motives, of the honesty and nobleness of those whom they would lead.

I have written down without qualification the assertion that nine-tenths of women want more money: meaning that they want it so much that it would be reasonable of them to try and earn it. Most people will deny this, including the women themselves. I know well what they would say; I have heard them say it. They hold the opinion because they were brought up in it, and repeat it with the fluency with which people say things they have known all their lives. It amounts to this—that women should not earn money, because their time is wanted for employments still more important; that the cases where this is not true are exceptional, and must be helped as best we can, but we ought not, therefore, to educate women for an exceptional destiny, but for the ordinary and probable one. It is not nine-tenths of them that need to earn money, but perhaps one-tenth, and of those, some of the young are continually leaving the ranks to take their natural place, and many of the old have filled it most of their lives.

It is of this natural place that I would speak. I saw a lady of my acquaintance enter it ten years ago. I have known her ever since, but I have never seen her spend much time in any serious employment that was not for money. When her first baby was born she occupied herself much in making clothes for it, and putting them on, but if this was the more important work she has terribly neglected her duty since; now-a-days she makes no children's clothes, and seldom helps to dress them. The reason is that her husband's

means have increased still faster than his family, and the services of nurses and seamstresses are bought and paid for. Not that she neglects the children. They occupy the first and most important place in the thoughts of the mother and the arrangements of the household. They and their welfare go before anything, as is generally the case, and as it ought to be; but her time is now filled with social engagements.

Both she and her husband are fond of company, and see a great deal. She has put it in the place of making frocks, etc., and without losing much, for all her work in former days did not save anything important. Ought she still to have gone on doing it? If you say yes, you condemn all English women. All who are rich enough spend their time otherwise; all who are not, would do so if they could. They will take care of their children first and foremost. They will work for them to the death if needful. But they do not give themselves up to the employments of nurse, housemaid and seamstress when they can pay for the requisite service. Can it be then that their performance of this work is essential to the welfare of the children?

But, you will exclaim, do you mean that a woman has done her duty when she has provided a nurse, etc., for her children? Can you persuade the fathers, and still more the mothers, that a nurse is as good as a mother?

I am not anxious to do so. But will you explain to me why, if a woman who is cook, nurse and seamstress to her children is in the path of duty, and one who does none of these things is so too, a third woman who turns to more lucrative employment should be accounted to have forsaken it? If she has to work for them, as nine-tenths of mothers have, she does her duty best when she works to profit.

I must tell you of another mother whose career began ten years since. (If these cases were peculiar or exceptional they would not be to the purpose, but they are just the contrary.) This young lady would have been quite sure, had she been asked, that she had no time to be earning money. Yet she did nothing else, and does nothing else yet. Her husband's fortune has not been good. The children's clothes are not half so expensive as they used to be, and the whole household probably does not cost much more than the pair did when newly married. The many calls on the mother's labor, and the consciousness that she cannot satisfy them, make her anxious and impatient. The household is unhappy, and poverty is the cause of it, and money would be the cure. Money that she is breaking health to earn—or save. Perhaps when the bitter suffering has lasted long enough she will admit that had she been taught a better trade than that of seamstress and cook it would have been a blessing for her.

One word concerning the mother of these two examples. "The old hen," as some young gentlemen disrespectfully call her, is a very vigorous and active woman whose labor has done good service in her day. The husband rose from the ranks, and the saving of a servant's board and wages was of serious importance to him. Besides, she did almost the work of two. Partly from habit, but principally from a serious belief in its usefulness, she goes on doing it to this day. If she were asked to find employment for women, she would say that she found plenty, and they might do the same. She condemns her fortunate married daughter for not making her own jellies and preserves, and washing her own lace, etc. True, the price of two or three dresses would pay for all the work she does, but all her answer, if this were pointed out to her, would be to get angry, and say it is a shame for ladies not to do it themselves.

I believe that many people would honestly say that women learn already all the kinds of work that are consistent with that constant association with the children that is requisite for their welfare, and which even, if it were not requisite, they would never be without. Is this so? Things as they are, are always right to the majority, and facts must be made to fit them. But is it not strange that a woman of the poorer classes has an important money value to her husband, whilst one of the higher class has none? Why should not intellect and education be able to produce as much as hard work? Could no way be found for educated women to work to profit? Has any way ever been sought? The very belief that they are already employed is inconsistent with this, though that belief is giving way, and the contrary acknowledged even by men who would "guard, at all hazards," against their using their leisure in the acquisition of science. Unfortunately they have only a poor trade to propose to us, a trade that needs as long an apprenticeship as any that are much more productive, and then they talk of still further reducing the emolument, by the employment of a "means of communication."

I have not written for the sake of complaining, but in order to find a remedy. Is it true that ladies, who are not maintained by their relations must drop into hopeless poverty. If this is true of one who has learned nothing better, need it be true of the whole, and in all time? Will it be true of those who have more than themselves to care for, and who would think they had ten times the motive for working than I can have? Some women in this position have had the opportunity of learning a useful trade. There are many firms and many shops where the master is incapacitated, and the business done by his wife. There may be many a merchant's or banker's business carried on in the same way, but—the woman could not own the money. Commercially speaking, she could have no credit or character. Would not any one who heard this fact for the first time suspect that the arrangement of women's position and employments had been guided by motives not altogether unselfish? Whether this were so or not, these arrangements may be mended, and they greatly need it. And one thing is sure, we are not right in following those who made them. Honesty and forethought and delicacy of feeling are set at nought by the education that leaves a woman unassured of sufficient means, and without the skill, or even the intention to acquire any.—*Victoria Magazine.*

T.

Mrs. Palina Roberts has been lecturing in Contra Costra and San Joaquin counties for the past few weeks. Mrs. Roberts is among our best woman orators. There is nothing sensational either in her manner or style. Plain and unassuming, Mrs. Roberts holds her auditors by an appeal to their judgment and moral sense.

CANVASSING FOR "EMINENT WOMEN."

BY LEWISE.

Monday morning finds me rested and refreshed, and I start out with new courage upon my mission. A heavy rain blown up on Saturday has cooled the air and laid the dust. I call at several places, and get half promises, but find no woman who would not like the book if she could afford it.

A mile from town I enter a cozy farm house on a hill, and find that it is noon, and am invited to dinner.

The motherly-looking woman here is just the person to be attracted by these portraits; besides, she has a daughter teaching away from home, and she wishes the book as a birth-day gift for her.

She says "she is sure Margaret will be delighted with it, for she is very fond of biographies." "A good taste," I say.

The old farmer shakes his head at "Anna Dickinson," and says "he can't make it seem right that a woman should go about the country making public speeches." I ask him "if they may not, if they have a direct gift, like the gift of tongues in the time of the Apostles?" but am only answered by another dubious shake of the head.

When he finishes his dinner and goes out the wife puts down his name for a copy, and I get at the secret of her independence. It seems that this unit among the numberless definers of "Woman's Sphere" does not object to his second wife—who keeps house for himself and stalwart sons—earning her pin-money by taking in weaving.

That is something like "working for nothing and boarding one's self." I wonder if she married the second time with that prospect and intention.

Turning the corner, I travel on and on. The walk is long for me, but the day is bracing; and I believe the consciousness that I am bringing a little sunshine to this good woman's lot helps to keep my own courage up.

At another brown house, a modest, intelligent-looking woman, of about thirty, looking pale and thin also, apologizes for her attire, "as she is papering her parlor." Out at the door are playing three children, the oldest not more than five or six. A babe, dressed in white, is lying upon a lounge, looking so clean and sweet that I tell her "I should be tempted to steal a kiss if it were not for waking it."

She looks the pages over, carefully and thoughtfully, as I like people to do.

She says she is packing a crock of butter, and has the promise of the proceeds; and she wishes to have a few nice books for her parlor table.

Her husband unfortunately comes in, and finding out the state of matters, gets angry, and growls, "Butter-money; I want all the butter-money to pay harvest help."

Here is this woman—mother, nurse, cook, laundress, dairy-woman, maid of all work, in a family of six at least, probably more. She takes the storm meekly, as if it were nothing uncommon, but with a quiet resolution that I admire; and when he leaves says, "he will get over it." I look upon her as a saint, and am sure she is more infallible than the Pope. She certainly rules her little kingdom with as

much administrative talent as the Democratic editors give President Grant credit for. I hope those good mothers will beam their benignest upon her, and that sooner or later she will have a call "to come up higher."

Late in the afternoon I come in view of the white farm house I have been directed to, and here I find a tea-party. Two or three elderly gentlemen and their wives have come out from a little village near, and the parlor is so full I have to take my seat upon the melodeon-stool. The position is about as embarrassing as a rostrum to a new lecturer. My heroines are discussed, but without a word of commendation from the gentlemen. In my defence of them, I can see that the ladies are secretly with me, but they seem to think "discretion the better part of valor." Hospitality prevails in country houses, and I am invited to tea, but plead fatigue (knowing the table will be full), and wait with the children. Snowy linen napkins, china and silver, are now in use among thrifty farmers, and present a picture of taste and home comfort.

The white, raised biscuit, golden butter, fresh fruit and excellent tea were refreshing; but I waived the cream-pie and iced-cake. "Everything being equal (and often when things are not equal) the tastefulness of a home all depends upon the woman's management.

I am not successful here, owing to the presence and manifest disapprobation of the men, but am kindly welcomed for the night, and feel that "my lines have fallen in pleasant places."

ELEVATION AND SUFFRAGE.

BY D. P.

It is a mistake, made by too many, to suppose that the advocates of female suffrage wish to secure the ballot for women merely because they have a right to vote. There is not much pleasure in exercising the franchise, as any one who has made the experiment can testify; and there are a great many rights of which no one cares to take advantage. The object of the suffrage movement is to give women a status in the community, to put them in a position to defend themselves, and enable them to advance their interests equally with men. But while women look forward to the many blessings to accrue from the ballot, are there not many neglected that can be secured now? Instead merely of regarding suffrage as a lever for the elevation of woman, should not her elevation be considered as a means to obtain suffrage? It is nugatory for women to say, we wish to vote in order that we may do this or that, when there is no law to prevent them now.

We say this in a spirit of the truest friendship for the cause. We regard it as too sacred to be profaned by humbug; too pure to be adulterated by nonsense. Those rights and privileges which women enjoy now should not be enumerated among those that are to be obtained by suffrage. Every such effort to swell the list of grievances by spurious additions only weakens the force of those that are genuine. We believe that the American people are willing to right every such wrong. But they have their prejudices as well as other folk. They must be persuaded as well as convinced; and the surest way both to persuade and convince is to have distinctly understood just what objects women wish to obtain by the ballot, and that those objects can be obtained by no other means. At the same time women should not hesitate to occupy the territory they have already acquired. All the professions, all the trades, and, in fact, almost all occupations in life are now open to them. Many have come forward, and are already in the field, and by their determination have made success a foregone conclusion.

We do not mean by this that every woman, married and single, should immediately go to work to earn her living. There are enough, who are obliged to labor, to occupy all the vacancies in society now. But we do mean to say that every woman should qualify herself to do something, in case of necessity, besides sit at a sewing-machine or a teacher's desk all day. How many girls there are, daughters of wealthy parents, who could not do even that much, and whose security from starvation or a worse fate is the continued success of their fathers or brothers in business.

If a man has capital, no matter how small, he is expected to make some other use of it than put it in the savings bank in order to enjoy the interest. He goes into business of some kind, and thus obtains a percentage on both his labor and his capital. But how is it with the majority of women? They float about on society until picked up by some man, or are what are termed "old maids." They pass their lives in teaching Sunday-school or making slippers for unmarried ministers. Why should not such an one, receiving, we will suppose, a small income from money loaned at six or seven per cent., barely enough to dress herself as a respectable spinster should, invest her capital in some business which she can herself control, and so develop at the same time her mental and financial resources?

If women will elevate themselves by cultivating a spirit of independence, and manifesting a determination to do all in their power for themselves, they will establish their claims sooner than by idle assertions and impotent demands. It will be saying to the voters of the country: "You see what we have to do; we would now do more; we would be your equals, not only in social and business life, but we would also be your equals politically." Are we to believe that the justice and intelligence of the American people would resist such a demand?

A LITTLE BIT OF EDEN.

BY PRISCELLA PRIMROSE.

My bit of Eden was formed out of very simple materials: a piece of poor ground and a handful of dry seeds. Ah, the pure enjoyment that I got out of that bit of cindery earth along with a pair of walnut-colored hands!

Alas, and alas! there can be but one first time to everything; no after triumphs in the floral world have ever approached that first poor little crowded flower-bed.

I made some mistakes; for instance, in sowing the seed of the candytuft, I did not allow for its rapid growth, and consequently it came into bloom too soon, and by the time the blue and the red and the gold were in the field its beauty had grown tarnished.

I did not know then that most annuals may be kept in bloom a long time by removing the seed as soon as formed. I have practiced the cutting off of faded flowers this summer, with excellent results, and to-day, September 3rd, my garden is still gay with flowers that have been in bloom since June.

Sweet peas especially repay this treatment, and mignonette, if cut freely, will grow very stocky, and form fine heads of bloom until hard frosts.

But this is not telling about my first flower-bed; it was nothing but a border—a long narrow strip of ground edging the vegetable beds; but, ah! what a lovely sisterhood grew there with hardly room to breathe.

There were pansies and portulacea clinging along the extreme edge; then came, peering over their heads, snap-dragon, calliopsis, petunias, and mourning—brides in every shade of mitigated grief down to unmitigated black, or as near black as a flower can get, and woven all through were sprays of mignonette enough to sweeten an acre.

I must not forget the blue ageratum taken up in full bloom in Aunt Lottie's garden, and carried home, over a mile, on a warm summer evening.

To be sure, it was kept pinned up in newspapers through the day until it rained; but it grew all the while, and ever since that I have had faith in my "luck." I always believe my things are going to grow, and they always do. But it was not all smooth sailing. The weeds did not trouble me; poor things, they hadn't half a chance, the flowers stood so thick everywhere; but late in the season there came a queer bug or beetle—oh, so black and shiny! I called him the "undertaker," and he was a most fearful bug with a mission, and his mission was to eat up my asters, and he ate them.

I have become better acquainted with *him* since then; but I am sorry to say that "to know him is *not* to love him." I have not been able to make any headway against his ravages. Last week he devoured a fine lot of Victoria asters that I "set great store by," principally because they were a present. If you, oh, wise REVOLUTION, know of any remedy for this pest, please make it known at an early day; for I have still a few asters left in a little bed at the kitchen door, where I keep a sharp eye on them; but I *am* growing just a little tired of squeezing their heads between my thumb and forefinger, (the heads of the bugs, *not* the asters.)

Baroness James de Rothschild has prepared at her own cost, on her estate at Boulogne-sur-Seine, twenty beds for the accommodation of wounded French soldiers, and on her estate at Ferrier thirty more. The Marquis of Lambertype has placed at the disposal of the government the vast buildings he possesses at Cons-la-Grandville for hospital purposes. All the apartments, galleries, etc., of the Luxembourg Palace are to be transferred into a hospital for the wounded soldiers of the army of the Rhine.

A most touching story comes to us from Chicago of a man who has "nobly volunteered to marry the fallen daughter of a New York millionaire." The REVOLUTION has heard of at least one instance in which a woman was quite as heroic in marrying a man who, unlike what Cæsar's wife ought not to have been, was really "suspected," and was *not* a millionaire. This self-sacrificing lady, we believe, lives in New York.

Foreign Correspondence.

OUR LONDON LETTER.

BY EMILY FAITHFULL.

VICTORIA PRESS, LONDON.

The great subject occupying all English minds at this moment is how we may best help the sick and wounded in this fearful war. The society of which I told you in a recent letter is doing much; it has been joined by the Princess Christian and Princess Louise; and in the ladies' committee rooms Lady Agnes Campbell will be found during the greatest part of every day acting as the official secretary, while the Hon. Mrs. Lloyd Lindsay and several others are writing against time, acknowledging the parcels of lint and the donations of money coming in from all parts of the country, and urging the formation of branch committees in all directions. Col. Lloyd Lindsay has received a letter from the Queen, expressing her warmest sympathy and $500, and many packages have already been dispatched, with surgeons and nurses, to headquarters.

A telegram was received at the office yesterday, from a surgeon at Darmstadt, to say he had already seen the Princess Alice, and had been dispatched with a party to Metz, and that instruments and chloroform were needed immediately.

A private letter from Heidelberg tells us of the activity of the Grand Duchess, who is head of the kitchen department of the sick and wounded there, and the Princess Wilhelm of the sewing. The Grand Duchess begged the ladies who came to help as nurses to put on plain dresses and caps—no curls or chignons. The writer adds:

"This has put a stop to the romantic young ladies and those who do things from vanity, etc. Plain nightcaps, without even lace on them, are not becoming. You see ladies in dark-blue linen dresses going about; only a white collar; sleeves loose, wide, but buttoned at the wrists. Those who belong to the Küche für Krankenpflege have a small bow of narrow satin ribbon, with 'Frauen-Verein Krieg, 1870,' printed on it, pinned to their left side. Those who belong to what is called the Reserve, who will be made use of in either capacity, nurse or cook, etc., wear a green bow, the nurses a blue one, and those who attend the linen department a white one. Each hospital has a white flag with red cross, and the regular hospital nurses, men and women, doctors and dressers, wear a white band round the left arm with the red cross on it. The firemen have constituted themselves the fetchers and carriers of the wounded from the stations to the hospitals. They wear a linen dress, with a strong belt, which can be used to make a kind of litter of, or to put over their shoulders and hitch the basket *trabahre* on to; and as soon as a train with sick or wounded is telegraphed, the fireman blows a horn, and all the others congregate ready to receive the poor people. Everything is arranged with wonderful order and precision."

The Crown Princess of Prussia has also come to the assistance of the wives and families of those who are now obliged to serve in the army, with the generosity and practical tact she always shows when a good work is to be done. Not content with providing remunerative employments for those who reside in Potsdam, she has given orders that twenty families shall be furnished four times a week with good soup and meat from the kitchen of her farm at Bornstadt. For those who have lately become mothers a special diet is furnished from the kitchen of the new palace, and Her Royal Highness satisfies herself by *personal inspection* that her orders are properly carried out.

Baroness James de Rothschild has placed at the disposal of the French Minister of War 20 beds for wounded French soldiers at her house at Boulogne-sur-Seine, and 30 more at her Ferrier property; and the Countess of Montalembert has put her entire chateau at the disposal of the Prefect of the Doules for the wounded, who will be tended by the sisters in that locality, while several other persons have opened their houses for the same purpose; in fact, the one bright spot in the midst of this fearful carnage is the boundless charity which seeks to assuage the sufferings of the wounded soldiers and bereaved families.

A Miss Henderson left South Shields two days since, in obedience to a telegram from the Queen of Prussia; and the six ladies who left London last week are already in the midst of their blessed mission; but the accounts received of the dreadful effects of the mitrailleur cartridges are very heart-rending; they say the surgeons gnash their teeth at the "blue powder" in the wounds.

To-day the streets are placarded with bills announcing that the Crown Prince is marching on to Paris, and the camp at Chalons has been raised, so we are expecting to hear of another terrible struggle, which is even now perhaps raging; for the brilliant successes which have brought the Germans into the heart of France have aroused a spirit which will never submit to terms of peace, until far greater defeats are inflicted on its arms, and the Berlin papers seem to say that peace can only be concluded at Paris! Perhaps by the time this letter reaches you it may have been accomplished.

An agricultural prize of £100 has just been awarded to Mrs. Millington, of Ashgrove Farm, for the best managed farm held by Mr. Mason's (late high sheriff of Oxford) tenants. Much has been lately said about a woman's capacity for unusual work; but here is a positive fact, viz., that three experienced and accredited agriculturists have, after great scrutiny and care, decided that in an area of some hundred square miles the best managed farm is in the hands of a woman!

The next Social Science Congress promises to be very interesting, and will be held in September at Newcastle-on-Tyne, under the presidency of the Duke of Northumberland. I hope to be able to leave London by that time, and if so, shall send you a full report of the meetings. I subjoin a list of the presidents of departments and the special questions to be discussed:

I. Jurisprudence and Amendment of the Law.—President, the Hon. Lord Neaves; Vice-Presidents, the Right Hon. Sir Walter Crofton, C.B.; Joseph Brown, Q.C.; Mr. Serjeant Cox (Deputy Assistant-Judge of Middlesex, Recorder of Portsmouth); the Right Hon. T. E. Headlam, Q.C.. M.P.; Robert Ingham, Q.C.; W. Digby Seymour, Q.C. (Recorder of Newcastle). Section A.—International Law. Is it desirable to prohibit the exportation of contraband of war? Papers on the question of the relations between England and her colonies will be read and discussed in this section. Section B.—Municipal Law. 1. Ought railway companies to be liable to an unlimited extent for the acts of their servants, and is it desirable to impose any check on fraudulent claims? 2. Is it desirable to establish Tribunals of Commerce, and, if so, with what powers? 3. Would the local administration of criminal justice be improved by the appointment of additional stipendiary magistrates and the enlargement of the jurisdiction of Quarter and Petty Sessions? Section C.—Repression of Crime.—Chairman, the Right Hon. Sir Walter Crofton, C.B.; Vice-Chairmen, C. W. Orde and R. Burdon Sanderson. 1. In what manner may the provisions of the Habitual Criminals' Act and its administration be improved? 2. Is the working of the Prisons Act, 1865, satisfactory, specially with reference to productive prison labor? 3. What measures may be adopted with a view to the repression of habitual drunkenness?

II. Education.—President, Lyon Playfair, C.B., F.R.S., LL.D., M.P.; Vice-Presidents, Sir John Bowring, LL.D.; Joseph Cowen, M.P., the Very Rev. the Dean of Durham; Sir Alexander Grant, Principal of the University of Edinburgh; T. Eustace Smith, M.P.; Rev. Canon Whitley. 1. Can better educational results in primary schools be obtained by the amalgamation of such schools? 2. By what means can a direct connection be established between the elementary and secondary schools and the universities? 3. Is it desirable to teach science in elementary schools, and, if so, what branches of science?

III. Health.—President, Robert Rawlinson, C.E., C.B.; Vice-Presidents, I. Lowthian Bell; Edward Charlton, M.D; William Farr, M.D., F.R.S.; George Godwin, F.R.S.; Stevenson Macadam, Ph. D., F.R.S.E. 1. What is the best method of disposing of sewage and excreta? 2. What modifications are desirable in the existing sanitary laws and administration? 3. What legislative measures ought to be taken to prevent the adulteration of food, drink, and drugs?

IV. Economy and Trade.—President, Sir William G. Armstrong, C.B., F.R.S., D.C.L.; Vice-Presidents, C. Alhusen; John Candlish, M.P.; Sir William Denison, K.C.B.; Rupert A. Kettle; William Newmarch, F.R.S.; C. M. Palmer. Section A.—1. Is it desirable that the railways should become the property of the State? 2. By what means may the labor market throughout England be more equally supplied, with special reference to local and temporary distress? Section B.—Chairman, Rupert A. Kettle.—1. How far is it desirable and practicable to establish Courts of Conciliation or Arbitration between employers and employed? 2. How far is it desirable and practicable to extend partnerships of industry?

A conference of ladies instructed in social questions will also be held. The local arrangements are highly satisfactory. The required fund to defray the expenses has already been subscribed, and no effort is being spared to procure for the association a large and influential gathering.

Mr. Dallas' Letters from London, edited by his daughter, have excited some interest in literary circles here, though he is not universally regarded as showing any peculiar discrimination or liberality. I make one extract, which peculiarly interested me, as it relates to the house and society of Lady Morgan, whose guest I often was during the first year of my entrance into London society, just after I had been presented at Court, long before I took up my special work—in fact, when I was still "an infant" in the eye of the law:

"On Monday last, Lady Morgan (Sydney Owenson, the Wild Irish Girl, Ida of Athens, etc.) summoned me to meet a friend of hers *at lunch*. I went at half-past two. Her house is a small curiosity-shop, crowded with interesting relics. She has Voltaire's writing-chair and a sketch of his study. The walls are literally concealed by likenesses and autographs. Everything, like herself, is '*en petit*' and antique, except the music she never fails to enlist. She is so short that, when sitting, her feet can't reach the floor. Her vivacity is boundless, and her intellectual attractions recognized, as you will see, by the first minds of the age. She dresses as you must imagine a discreet sylph would dress—that is, in a mass of light, many-colored gossamery stuff, with ribbons flying in all directions, and a fanciful coquettish cap! Well! she rouges highly, and, though turned of eighty, might, under the magnetic mask of wit, were her sight and hearing not imperfect, pass for something over fifty. She placed me on her right, at a little round table, and inquired, in a whisper, if I was aware of the celebrities present. 'They were a cluster of brilliants, and I knew them all.' Here you have them. Close on my right sat Macaulay, the fullest and fastest man in conversation I ever met with; his only defect an uncontrollable effort, arising from excessive self-esteem, to monopolize the talk. On the left of Lady Morgan was Lord Carlisle, the Lord Lieutenant of Ireland (Morpeth). Then came Hallam (Middle Ages), a most interesting person in appearance and manners, suffering to such

an extent from disease as to be unable to walk without help, and perhaps evincing a partial loss of mental energy. There, too, was that most excellent historian of Greece, Grote, whom I like and respect the more every time I see him. Near him, and opposite the hostess, twinkled away the pink eyes of Albino Lowe, the only highly-gifted individual of that species perhaps in being; and we rounded off with Charles Villiars, a true, talented and uncompromising liberal—I had almost said democrat—albeit the brother of Clarendon; Monckton Milnes, a poet, politician, parliamentary speaker, and ready converser; and, though last, far from least, Lady Combermere. Now I won't indulge in repeating the numberless admirable things said at this cosy lunch during about an hour and a half. The eagerness to talk far out-stripped the eagerness to eat. At one time I believe every man was leaning forward over the table, and giving to the whole unlistening company his particular idea. The bursts of merriment were unceasing. If I were a book-making tourist, I am certain that I could expand the intellectual gold at this lunch through an octave of leaves. Review the names, and realize its character."

Before I close, I must allude to Signor Palma's "Del Potere Elettorale nei Stati Liberi," in which he admits that no question has puzzled him so much as that of female suffrage; but he considers it unreasonable that, where Elizabeth reigned and Victoria is now Queen, women should not have votes. In Austria, according to the Imperial Patent of 1864, women as well as men vote in the class of landed proprietors, and in Sweden women also take part in the elections; while in Russia, where every household is entitled to send a communal voter, women are often sent to vote as representatives of the family.

Signor Palma, however, considers that female suffrage is a question to be worked out in the future, but thinks it a very encouraging sign that Mr. Mill should have obtained so many votes in its favor in our eminently practical House of Commons. In Italy, at any rate, women are not yet fitted for the suffrage, for even those who are well educated take no part in public affairs, and probably do not understand the true value of a vote.

At any rate, it is a good sign to see how this question of the enfranchisement of women is taking root in the most advanced minds throughout the world.

Letters from Friends.

A SUGGESTION.

LANSING, MICH., Sept. 1st, 1870.

To the Editor of the Revolution:

Would it not be well if in every town there was a "Woman's Christian Association?"

Few of our towns have public libraries, especially the smaller ones. While traveling lately with a friend, we found it necessary to stop several hours at a small town on account of the trains not connecting. Inquiring for objects of interest in the place, we learned there were none but the reading rooms of the "Young Men's Christian Association." We found this to be a quiet back room of one of the store blocks. All the principal weekly papers were neatly arranged around the room; through the middle were tables well covered with the best periodicals. Here was the news of the week, or information for the most studious mind—political, religious, or scientific reading, all unsectarian. No doubt this is a small room compared with some, but on that occasion we felt the advantage of it, and we thought our women ought to be identified in the work.

Think of the good those associations have done for men. Cannot, will not the intelligent women of the land do as much for women?

Such a reservoir of wisdom and virtue should be in every town, in which our working-women and the idle ones, if they please, can make their leisure hours, though few they be to some, hours of improvement to mind at least—perchance to soul; for the greater reason of urging this movement on, lies in the good that might be done through the influence of such associations to help the wearied and troubled in heart and mind. May women think of this.

ANNA B.

FROM IOWA.

DUBUQUE, Aug. 29, 1870.

DEAR MADAM: I have perused your valuable paper, and think that it will do, and is doing, great good.

I earnestly hope that American girls, by your teaching, will soon learn to depend more upon themselves; that they will think they have some other object in life than marriage only; that God gave each a talent to cultivate; for although all may not have equal talents—some having greater gifts than others—yet all have a talent for general usefulness, if they will arouse themselves from their lethargy, and use it.

By upholding the right, and trying to cultivate amiable dispositions, pure hearts and willing hands for whatever work lays before them to do, they will not only become ornaments to society, but it will prepare them to make wiser and better wives and mothers, if called to that sphere.

This will give us a higher state of social morals, and it will no more be said of the American girl "that she lives with but one *aim* in life, and that aim is marriage," and "that there is the last station or jumping off place," as it is vulgarly termed.

Foreigners say, "*American girls' faces express ennui.*" We scoff at it, but we must at the same time admit that it is in part true, although I am happy to say there are many noble exceptions.

I would like to dwell longer upon this subject, and also say something about the sons of America, but I have already trespassed too long upon your valuable time and patience.

AUNT ALICE.

FROM THE WEST.

OLYMPIA, W. T., Aug. 21, 1870.

Dear Editor: I have been trying to introduce THE REVOLUTION (which I consider one of the best papers printed in the United States) into this far-off and delightful "sunset land." It is a new thing here, *i. e.*, the paper, but not the cause it advocates; for the women here (at least fifteen of them) voted at the last election. But, as I said, the paper is a new thing among us. I received a copy of it as a premium for the Laws of Life last winter, which I straightway circulated among the people; and here is the result, $17.50, for which please send THE REVOLUTION one year to ———.

For this club, please send me the engraving of Mrs. Lucretia Mott, as per advertisement in THE REVOLUTION. Hoping to be able soon to send you another club,

I remain fraternally yours,

MARY BROWN.

A bust of Anna Dickinson is on exhibition in Boston.

About Women.

Clara Barton is looking after the wounded at Strasburg.

Cheyenne is stumped by female candidates for the offices of county clerk and superintendent of public schools.

Domestic peace is assured in Dahomey by the dread every wife feels lest her husband may give her to the king as a soldier.

Nine wives complained to the overseers of the poor at Newark, within twenty-four hours, that their husbands failed to support them.

Jenny Lind and Florence Nightingale are among the London Committee for the relief of the sick and wounded in the European war.

Lucy Rushton, the actress, is the first English woman to receive the full rights of American citizenship, she having taken out her final naturalization papers.

"Dear me! how heartily tired I am of this mourning," said a fashionable lady to her maid. "Jane, who is it I am in mourning for?"

An American ambulance train left Paris in charge of Dr. Sims. He was accompanied by Miss Carry Sims, Mrs. Carr, and Mrs. Leeward.

Two female "nines" lately played a base-ball match at Rockford, Ill., one side being composed of wives, the other of spinsters. The spinters won.

The wife of Congressman Brooks sets a good example at the watering places, by nearly always dressing in black, and wearing her own gray hair in modest puffs.

A Wisconsin paper complains that the school-mistresses of that State *will* get married, and wonders whether a general increase of salaries wouldn't work a reform.

Miss A. A. Jacobs, of Sappameer (Holland) has passed her examination as apothecary with great success. She is the first Jewish lady of Holland who studied for that profession.

A novel feature of the lyceum course at Boston next winter will be a lecture against woman suffrage, by Catherine E. Beecher, and a reply by Mrs. Mary A. Livermore, the same evening.

Miss Green, of Alliance, Ohio, was admitted to the government printing office a few days ago on piece-work. She is the first female compositor employed in that establishment.

In Russia the telegraph is chiefly worked by women, and they have proved so efficient that the Minister of the Interior has laid before the Imperial Council a scheme for their further employment in the public service.

A Georgia stove-dealer offers a $75 stove to the young lady between thirteen and eighteen years of age who shall, during the fair, best illustrate her knowledge of the use of such article by cooking a dinner for six persons on the State fair grounds.

We learn that Mrs. Catharine V. Waite, of Chicago, has been lecturing on "Woman's Equality with Man in Church and State," and that the lecture has been well received, especially by the orthodox churches. This fact is one of the many cheering signs of progress of the woman's right's cause.

The Revolution.

LAURA CURTIS BULLARD, Editor.
EDWIN A. STUDWELL Publisher.

NEW YORK, SEPTEMBER 15, 1870.

THE MOTTO OF THIS JOURNAL.

It is not our habit to discuss theology, or to indulge in Scriptural exegesis, or to adduce the lore of the pundits in illustration of points of doubtful interpretation; but as a correspondent has asked us why we have chosen for this journal the Scriptural motto which stands at the head of it, we will endeavor to show the propriety of our selection. The words are, "What therefore God hath joined together, let not man put asunder." They were spoken by a Great Teacher, who, whether we regard him as God or as man, is still the Master of us all. As to the direction which they took in falling from his lips, they undoubtedly had a special and limited application to that sacred relation between the sexes which is called marriage.

But, like all great truths, this injunction had a wider significance than the particular case to which it was originally addressed. We use it at the head of our columns because it is a time-honored form of words expressing not only one limited idea but many other noble meanings.

In the first place, not to be misunderstood, let us say that the view of marriage which it describes, and which it protects as with a sacred shield, is the true and only idea which can ever satisfy a pure heart, whether in woman or man. If the Poet of the Hebrews could exclaim "Except the Lord build the house, they labor in vain that build it," how much more profoundly might he have said, "Except the Lord make the marriage, the bride and the groom shall look in vain for happiness in the union." A true marriage, once made, is too sacred in God's eyes to be lawfully sundered by man; that is, by human custom or law. And although the Scripture informs us that in the kingdom of heaven there is neither marrying nor giving in marriage, yet as God exists not only in heaven but on earth, and as he has a necessary part in every true and good thing in the world, so he has a necessary part in every true and good marriage. On the subject of marriage, therefore, we say (as we have all been Christianly taught to say) "What God hath joined together, let not man put asunder."

Furthermore, this motto not only serves a noble purpose in furtherance of the great reform in behalf of which we use it, but it served a similar purpose in the great reform which ended in breaking the chains of four million slaves. One of the great cruelties of slavery was, that it separated parents and children—tearing the babe from its mother's bosom—violating that divine right of human nature which makes the mother the lawful ministrant and guardian to her child. And to-day, not in slavery but in freedom, not in squalor but in refinement, not in degradation but in the highest social positions, are thousands of mothers who are as thoroughly debarred from the control of their children as were the slave-women of the South; and it is in behalf of all such that we quote the great law of nature, "What God hath joined together, let not man put asunder."

So, too, no words seem to us more fitly to describe the natural equality which exists, or should exist, between the sexes, whatever the situations in which they are placed—whether in society, in the family, in the church, or in the State. We believe that God designed, in the creation of man and woman, that these two chief personages in the world's history—very similar, yet very dissimilar, in their nature—should be always and everywhere together. Man without woman, or woman without man, presents a spectacle which, wherever one sees it, is a lamentable distortion of the divine idea; for the divine idea was expressed by Him who said, "What God hath joined together, let not man put asunder."

Take the serious question of the education of the sexes. From time immemorial, the great colleges of the world have been built and administered on the plan of giving to men an education, and of keeping women in ignorance. Oxford and Cambridge, Yale and Harvard—these institutions are the world's testimonies to the importance of intellectual discipline to men. They pay an illustrious tribute to the inherent dignity of the masculine intellect. They are another way of saying that the chief person on earth is man, and that woman is his plaything, or ornament, or slave, but not his equal. This old idea of education is fading away. Grave doctors and wise professors are beginning to see that the only true system of education is that which educates the sexes together. Indeed, as the chief earthly business of the two sexes is to live together all their lives down to old age and death, it has at last dawned on the minds of the trainers of youth that, as part of the needful discipline of after-life, it is better to train boys and girls together in the same colleges, in the same classes, from the same books, by the same incitements, and for the same immortal ends. And this is part of our general meaning when we say at the head of our columns, "What God hath joined together, let not man put asunder."

Walking in the streets of New York or Brooklyn, and seeing in each business section of these cities a thousand signboards indicating that merchandize is bought and sold by men who make princely fortunes by such buying and selling, our hearts sometimes yearn, almost to aching, for the time when there will be the same chances for women to acquire wealth. Women are natural merchants. One has only to go to Paris in order to be persuaded of this. And yet, with the exception of here and there a retail store, a woman's name is rarely seen on a sign in New York. Now we profoundly believe that the mercantile prizes of life belong just as properly to women as to men. We hold that a woman has as good a right as a man to earn money in every legitimate and honorable way. We want to see a public sentiment in Wall street, in Broadway, in the Bowery, and in every business centre, which shall make it just as respectable for a woman to earn her living as it is for a man. We want to see equal rights, privileges and emoluments in all trades for women and men. If a man finds that the dry-goods business is the way to a competence, a woman has the same right as he to follow the same path to success. And our notion is that all this is implied in the maxim, "What God hath joined together, let not man put asunder."

Not to multiply instances, we say in brief, that the great want of our times is the coequal participation of man and woman in all the great social, industrial, civil, educational, political and religious interests of the human race. Hitherto man has been developed by himself. He has been taught that he must carry on human government all alone. He has allowed himself to believe that woman, instead of governing herself, was to be governed by him; instead of protecting herself, was to be protected by him; instead of earning money for herself, was to be an almsgatherer from him; and instead of educating herself, was to remain ignorant and trust for guidance to him. This is the old regime, and it is fading away. Woman is to assume her due station in the world—and that station is not under man's feet, but at man's side. She has been systematically divorced from him from the beginning of time: she is now to proclaim and enforce her marriage rights. She is to be joined with him in all the great ventures of human life. She is to have an equal place with him in the trades, in the colleges, in the lyceum, in the press, in literature, in science, in art, in government, in everything. And we respectfully inform our correspondent that all this, and a good deal more beside, which we will not now stop to mention, is what we meant, and still mean, by keeping at the head of our sheet a saying which, more fitly than any other, whether human or divine, characterizes the great movement in which this journal is engaged—"What God hath joined together, let not man put asunder."

MUSCLE AND MORALITY.

Wilkie Collins, in his last novel, entitled "Man and Wife," draws with much care the portrait of a villain whose moral defects are largely due to his physical training. Geoffrey Delamayn can row like a waterman, box like a prize-fighter, run, leap, and lift weights like a Hercules; in short, he has trained himself to perfection in all physical exercises; but Mr. Collins attempts to show that this physical development is gained at the expense of the moral. It is his theory that such a training has a tendency to reduce the civilized man to the savage state.

He declares that devotion "to the favorite pursuits of the present time" induce "a coarse tone of mind and manners, and a lamentable incapability of feeling any of those higher and gentler influences which sweeten and purify the lives of more cultivated men." He insists further that "the essential principle of 'the athlete,' rowing and racing, has taught him to take any advantage of another man that his superior strength and superior cunning can suggest; he is, to all moral intents and purposes, an animal, and nothing more. Temptation finds this man defenceless when temptation passes his way. If his neighbor's happiness or his neighbor's life stands in his way, he will trample down that life and that happiness. Will his physical attainments help him to win a victory over his own selfishness and his own cruelty? They won't even help him to see that it *is* selfishness, and that it *is* cruelty."

To these sentiments the *Every Saturday* of Boston gives in its adhesion, and benevolently hopes that "some boat will get upset, or some women will get drowned in a race," to put a stop to the growing taste among men and women for muscular sports.

With all due respect for these high English and American authorities, we must venture to say that in our opinion they carry their opposition a little too far.

It is possible that men and women are liable to go to extremes in physical culture; but for all that physical culture is a good thing. Nor do we fear that a revival of athletic sports will bring upon the world a relapse into barbarism. Health is the first requisite for happiness and usefulness in this life, and no one thing is more conducive to this than vigorous exercise in the open air; and, for our own part, we have rejoiced to see the growing taste for out-of-door sports among our young men and women. Croquet was the first amusement which enticed our girls into the open air; skating next excited their interest; and now rowing is becoming a favorite pastime with them. Boat races between women, as a result of this new taste, are among the novelties of the day, and the last event of this kind took place on the Hudson a few days since. The women who took part in the race were Miss Amelia Sheehan, Miss Kyle, Miss Walton, Miss Annie Williams and Miss Roberts. The course was two miles, and Miss Sheehan was the winner.

Such a race was a novelty indeed in New York, but there was no disturbance or disorder among the crowd who witnessed it. This fact proves conclusively that women who conduct themselves modestly and decorously do not forfeit respect even if they attempt something which is a little outside of the old boundaries set by Mrs. Grundy.

The *Globe*, in commenting on this race, well says:

"If there is a piteous object under the sun, it is a pale-faced, addle-pated, weak-backed, wasp-waisted, languid, feeble, bilious, nervous woman. She is neither a happiness to herself, nor a joy to anybody else. With our land full of such women, shall anybody be found senseless enough to decry such as have the courage to set a good example in public?

We would see the women of America as fond of outdoor sports as the men; we would see their cheeks glow with health; we would feel the warm blood pulsing in their hands; we would banish sickness and general debility from the chamber and drawing-room, and have healthy mothers for healthy children.

To all of which sensible remarks of the *Globe* THE REVOLUTION says amen.

THE SIMMONS' BEQUEST.

MUNIFICENT ENDOWMENT.—John Simmons, the Boston clothier, who died at Little Compton, his native place, a few days ago, leaves property valued at nearly or quite two million dollars. By his will he bequeaths the sum of $1,400,000 to establish and sustain the "Simmons' Female Seminary" for instruction in all the departments of education appropriate to the sex.

What *are* "the departments of education appropriate to the sex?" Shall men continue to decide this for women, or shall women be allowed at last to decide it for themselves?

Appropriate education for men means a training which shall fit them to do their part in the work of the world, and to earn their own living. The education which men have thus far considered appropriate for women has no such object, or, if it has, it utterly fails to secure it. The popular idea is that women are to be taken care of by men, but facts do not sustain this charming theory. On the contrary, the world is full of women who must earn their own living, or starve.

There are thousands of women who, after having been taken care of for a part of their lives, have, in consequence of the misfortunes or death of their male protectors, been forced to depend upon themselves for support.

There are thousands of women who are taken care of grudgingly by men upon whom they have but slight claims of distant kinship. There are thousands of women who eat the bitter bread of poverty and dependence from sheer inability to take care of themselves, and suffer, in consequence, pangs of agony and humiliation known only to God and their own souls.

For men there are colleges and institutions for the study of professions; business colleges, in which to acquire a knowledge of mercantile affairs; workshops, in which to learn the mechanic arts. For women there is almost no such provision. Fashionable schools abound, in which branches of education appropriate to the female sex are taught—schools whose chief object seems to be to make of a girl as helpless and silly a woman as possible. If the Simmons' Female Seminary added only one more to those schools of deportment, we, for our part, should not thank its founder for his "munificent endowment." There are enough institutions of that sort already. But we are glad to find that Mr. Simmons did not share the general idea that an education consisting merely of accomplishments was an "appropriate" one for woman. He has left with his money, instructions that the institution he has founded shall be devoted to the teaching of such mechanic arts as shall enable women to earn their own living.

We are thankful that Mr. Simmons was not only a rich and generous, but a *sensible* man. All women owe him a debt of gratitude which we, for our own part, are most happy to acknowledge and ready to pay.

WHICH SHALL IT BE—A NEGRO OR A WOMAN?

There is already a stir of preparation for the next presidential campaign in political circles, and the discussion of candidates for both the Chief Magistracy and the Vice-Presidency has begun.

A somewhat startling nomination for this latter office has been recently made by a well-known Republican leader, Mr. Theodore Tilton. This gentleman declares in the Brooklyn *Union* "that the next Vice-President of these United States must be a negro," and proceeds to nominate Mr. Frederick Douglass as his candidate for that office.

We agree cordially with Mr. Tilton on many points, but in this matter we must dissent from him as cordially.

In our opinion, the next Vice-president of these United States should *not* be a negro, but a *woman*.

Our first choice for that position would be Mrs. Elizabeth Cady Stanton; but as, unfortunately, under the laws of the State of New Jersey she is not eligible to office, we would propose, as our second choice, Mrs. Justice Morris, of Wyoming Territory.

We submit our nomination to the public, in the confident assurance that it will commend itself to the good sense of both Democrats and Republicans, as more in accordance with the demands of justice and good taste than is that made by Mr. Tilton.

1st. Because a woman would have the interests of a far larger constituency to sustain than a negro; the interests of disfranchised millions of her own sex, both white and black, who are equally unrepresented in this government.

2d. Because it is in better taste to select a candidate for this high office from the ranks of the refined and intelligent women of the land than from among the negroes, since they have done their country more service, and deserved higher honors from her, than the unfortunate and degraded black race whom, by her tardy act of justice, America has lifted into citizenship.

What we wish is not injustice done the negro, but justice for women.

A WORD ABOUT GEORGE SAND.

One of the most painful results of women's slavery and degradation is their cruelty and faithlessness to one another, seen alike in the highest and lowest orders.

The slaves of the South could have conquered their own freedom years ago had they at any time been united in their attempted insurrections; but one of their own number invariably betrayed them to the enemy.

Just so with women; whenever the brave and far-seeing strike any blow for their emancipation and enfranchisement, the timid, cautious and time-serving of their sex invariably betray them.

A recent item in the *Woman's Journal* illustrates this assertion. Mrs. Stowe who, with her late writings, has brought the blush to more cheeks than any writer of the age, attempts with the scratch of her pen to annihillate the author of Consuelo, whose great soul felt the depths of woman's degradation in a joyless, unclean marriage relation, and who bravely sundered the unholy tie with her own hand, thus sanctifying her own sorrows to the multitude, making herself a beacon light to warn the young and the unwary from the dangerous coasts where she was wrecked.

George Sand has done a grander work for women, in her pure life and bold utterances of truth, than any woman of her day and generation; while Mrs. Stowe has been vacillating over every demand made for her sex, timidly watching the weathercock of public sentiment, and ridiculing the advance guard, who, the world said, had blundered; while her pen and tongue have never been found in the service of woman; while she does not, even to-day, see the need that her voice should be recognized in the laws that govern her, or that she should be the owner of her own body, this noble French woman, whom Mrs. Stowe thinks unworthy to be mentioned in a "woman's journal," has given the world the advance thought on woman's freedom; she has pointed her guns at the stronghold of her slavery—a relation enforced by the state and sanctified by the church—called Christian marriage, that makes woman the abject slave of her husband. When women first demanded suffrage in this country, where was Mrs. Stowe? While the thousands of wives of drunkards, licentious men, tyrants and criminals call aloud to-day for deliverance from all these degrading, abominable relations, where is Mrs. Stowe?

Behold her, Bible in hand, proclaiming to these unhappy ones, "a woman hath not power over her own body, but the husband."

E. C. S.

A WOMAN'S PROTEST AGAINST WAR.

A Congress Extraordinaire of the "International League of Peace and Liberty" was held in Basel July 24th, 1870, in which France, Italy, Germany, Poland, Switzerland and England were represented.

From the excellent addresses we select that of our friend Mad. Marie Goegg, of Geneva, Switzerland:

GENTLEMEN AND LADIES: *War!* Such is the horrible cry with which the very air is filled! This cry has brought us together and united us in a common sentiment of indignation, making it our duty to protest earnestly against it, its consequences, and, above all, its authors.

We are here, on the frontier of two countries, the people of which stand ready for mutual slaughter. This spectacle, all the greater shame to humanity when we consider its causes, really makes one doubt the *age* of our present era.

The manifesto of the Central Committee of our League has already proved that outside the principles by which it is governed there is no security of peace for man. It has shown that war, menacing and hideous, will be always at our door so long as a throne exists and nations have the burden of sustaining rival dynasties.

In harmony with this manifesto, eloquent voices are to-day showing us the necessity of attaching ourselves more positively to the principles of this League; showing us the great importance of spreading these principles more and more among the masses, that every man may fully comprehend their agency; for it is only through the conviction and conversion of individuals that we can gain the moral force which the accomplishment of this work demands.

For the present I leave this point, and waive also the question of woman's rights, although this occasion be the most striking of all others of the inadequacy of the laws that have denied to women, to these human beings *par excellence*, the right of voting on questions which concern their deepest interests, which are dearer to them than life.

Men love and desire war; they know that women, on the contrary, desire peace. This reason alone, had there been no other, would have sufficed to make them impose their authority; and it has, indeed, sufficed to create a factitious state, profitable only to kings and the ambitions of all kinds who surround them. It is, then, the lack of woman's co-operation which has retarded the progress of civilization, and rendered possible, at this age, the renewal of an act which must result in the demoralization and ruin, the mangling and slaughter of the best of two nations.

Reflections press at this point, but I doubt not that all the members of this League, as well as this audience, in sympathy with our great aim, are convinced to-day that up to this time the cause of humanity has been deprived of a most precious aid, and that you will take upon yourselves the duty of repairing this fault by working energetically to secure to woman, in future deliberations, her right in the balance.

It is not a year since I said in the Lausanne Convention, "The work of this League has been made fruitful by the tears of woman." But I did not think then, pleading woman's suffering and resignation as her part in the work of peace, that only a few months later, from the fact of two nations equally sympathetic, equally brave and generous, thrown with rage one upon the other on a false pretext, I should have the sad duty of demonstrating the idea which I then uttered as a simple truth.

The heart overflows with sadness in thinking of all those who weep, who suffer, and who will suffer for a long time, far into the future, in consequence of this human butchery, coolly decided by court intrigues.

Do you see those poor mothers who have borne and cradled their children; who have watched over them and have for years forgotten themselves for their sake; do you see them anxiously, eagerly waiting news from the battle-field, trembling at the slightest noise, and in anguish saying to themselves, "My son will never return!" Do you see these desolate wives, separated violently from the arms of their husbands, knowing that a single shot from those guns, which *work so admirably*, may seal their wretchedness forever? And these young children, left orphans with the hard ships of poverty, the famine which proceeds and follows armies, the disease which results from war, and the increased taxes which complete a nation's ruin—do you see? Do you hear all the groans which come from the battle-field—the cries of the wounded and dying?

Ah! speech is powerless to portray the sufferings, the horrors, which come from war, and all this might have been avoided!

Oh, that these two nations were two republics, instead of two monarchies, and that the roaring of cannon might be exchanged for songs of joy! Oh, that these two nations were their own masters, and that the millions and tens of millions spent in their mutual destruction were devoted to industry and education, to all that honors life and promotes happiness!

But as this blow cannot now be averted, as, in consequence of the repeated faults of generations, ancient and modern nations are still the victims of passion which a little foresight might have spared them, let us on this solemn day make a resolution which shall guard us against a recurrence of such evils, which shall be as a boundary line between the past and future.

A great lesson is given to us all—a terrible lesson. I conjure women to give it their attention. I address myself to them particularly, because I wish to speak of a special duty which they have utterly ignored, believing it of no importance, or outside the material mission—the duty of inculcating in their children true political principles.

Mothers treat lightly all that belongs to public and political life. I do not blame *them*. Laws and customs are responsible for this culpable indifference. Women cannot speak of that which they hardly comprehend, cannot interest themselves when they are suffered to take no part; and yet, poor, weeping mothers, your indifference, excusable and legitimate as it appears, brings bitter fruit.

If, instead of having excited in your children military ardor, you had early taught them to dread the insignia of war as emblems of slaughter; if, instead of pointing out to them, under the name of heroes, the great captains who distinguished themselves on the battle-field, you had given that title to some great benefactor of humanity; if, instead of constantly preaching to your children or before them the love of military decorations, you had but taught them to love work for the good it brings to the human family; if, instead of talking to them of titles, promotions, political and military favors; if, instead of exciting their ambition, cupidity, their *servility* in speaking with admiration and envy of men of questionable character loaded with princely favors, you had spoken to your children of the dignity of man, of his moral independence, of his real worth, and not of external distinctions; if, instead of speaking to them of high positions in court and state, you had shown them the happiness of the republican, living modestly and honestly in a republic, choosing and electing his own rulers, having neither *liste civile* to pay, vexations to fear, nor war of dynasties to dread; if you had spoken to them of fraternity between nations and races, you would have prevented the destruction which has fallen upon us.

The great lack in the soldier is that he fails to understand that he is, above all things, a man—that he belongs to himself, that his life is sacred, and, that if it is his duty to repel foreign invasion, he is never to fight for the caprice or ambition of a king; and when soldiers shall comprehend this truth; when, thanks to their mothers, they shall have learned to regard as brothers men of all nations and all tongues; when they shall really understand what is worthy and just, then they will throw down their arms, and, in mutual embrace, exclaim, "Why should we shed our blood? Life is sweet to those who love one another."

At this time we can count as many women who weep as there are men who fight. Ah, well! Mothers, wives, daughters, since we must drink this cup even to the dregs, let us labor most earnestly that a happy future may spring from our desolation. Let us write, as one heart, to protest with indignation against this infamous war, striving, at the same time, by earnest attention to duty, to render impossible the recurrence of so mighty an evil.

AN ENGLISH PEERESS ON THE WOMAN QUESTION.

The following extracts are from a letter received from an English Peeress by a member of the Woman Suffrage Society in England. The readers of THE REVOLUTION may like to have a view of the woman question from a stand-point within the British aristocracy:

I will forward my annual subscription to the Women's Suffrage Society at the end of October. Alas! that I can do no more in the aid of the righteous cause; but having been robbed and swindled down to starvation point by my legal slave-owner, it is a sort of squeezing blood out of a stone process to do even this much. I heartily wish you and all other good women and true God speed through the rocks and quicksands of ridicule and opprobrium in leading this forlorn hope of justice to women; truly a forlorn hope, seeing that "Su colé de la barbe est la toute puissance," a power which for another leash of centuries the bearded autocrats are not likely to resign;

nevertheless, the good and the true will still fight on, for

> They are slaves who dare not be
> In the right with two or three.

As for Lord Cairns and his "Married Woman's Property Bill," it ought rather to be called the "Married Scoundrels Immunities Bill," for like all the pretended laws juggled through the two houses at Westminster for the pretended amelioration of the iniquitous laws against women, it is merely a more complete sham and a more cruel mockery—like Sir T. Talfourd's clap-trap of the "Custody of Infants' Bill," which *kindly* allowed the poor married slave-mother to keep her children till seven years old—why? that she might have all the care, trouble and anxiety of their helpless infancy, and the profligate brute of a father be relieved from the same, and the torture and uprooting of her heart be all the more cruel at the end of the seven years. All good men allow that our ecclesiastical laws are not only barbarously unjust, but disgraceful to the nominal civilization of the nineteenth century. "But," say they, "it is only a dastardly brute that would avail himself of the power given by such laws." Now, even granting that dastardly brutes were the exception and not the rule, which they are far from being, one would suppose that laws ought to be made to nullify the power of dastardly brutes, and not to strengthen and extend it. Suppose, for instance, some beautiful feudal law was still part of our statute, enabling persons of a certain fortune and *status* to murder their servants, would it be any argument against its repeal? Oh, but no one but a dastardly brute ever avails himself of this law. However, it must be remembered that your unscrupulous villain is generally *clever*, which enables him to become a finished hypocrite, who leaves no vice unexhausted and no virtue unassumed, so far as public clap-trap goes, and so is wiser in his generation than your ordinary *vaut rien*.

THE REASON WHY.

"Why is it," asks a Washington correspondent, "that in the Census Bureau, where the work is so admirably adapted to the cultivated female mind, when the city is full of such minds out of employment, that no woman is employed there, or even permitted to test her capability by being admitted to the examination? It certainly is not because there have been no applications for admission. It is not because it is not properly woman's work, or because the children of cultivated mothers are not starving for bread. In all of the other governmental departments a portion of the work has been given to women. Why not in this? From whence does the appropriation for this bureau come? Are men only taxed to support it, and are they alone to share its benefits?"

To which question we reply in Yankee fashion, asking another: Why is it that Democratic men are turned out of office under a Republican administration, and *vice versa*? Simply because office-holding is an engine of political power, and is used by both parties to strengthen themselves. Women not having the ballot are mere nobodies in politics, and in the strnggle for power, neither political organization can afford to waste its patronage on those who can do nothing for the party in return.

Extracts.

WOMEN IN ALL AGES.

The early marriage ceremony among the Anglo-Saxons was of a very primitive character; it consisted merely of hand-fastening, (*hand-fæstnung*,) or taking each other by the hand and pledging love and affection in the presence of friends and relations. The bridegroom paid the father a sum of money called a *foster-lean*, or payment for nourishing. At a later period, the early customs of espousals was reduced to a regular system, and the lover was required to give a *wed* or security for the performance of his contract; hence our word *wedding*. Under the influence of Christianity, the bride was allowed to have a voice in the contract, and break off her contract before her tenth year; and the father had not to return the money paid by the lover. If the lady wished to refuse before her twelfth year, the father had to return the money or pay a fine. By this means, a father could espouse his daughter to several lovers, obtaining their money and persuading her to cancel the contract. The church soon saw the impropriety of this, and ordered the girl who had refused the husband provided for her to retire into a convent. Rather a harsh measure. The clergy soon introduced more formalities into the marriage ceremony.

The Anglo-Saxon bridegroom put a ring on the maiden's right hand at the espousals, which, at the marriage was removed to her left, on the first finger. The father at the same time delivered the bride's shoe to the bridegroom; and the latter touched her on the head with it to show his authority. This ceremony is still preserved now in the popular custom of throwing shoes after a newly-married couple. It has been supposed that the gift of the shoe had its origin in that of placing the foot on the neck of a prisoner or slave. The morning after the marriage, the husband presented the wife with a valuable present called the morning gift; and in later times the amount was stipulated before the ceremony. At the close of the tenth century, the Lady Wynflæd left an estate to a relation, which she states had been her morning gift.

When Athelstan's sister, Eadgith, married Otho, Emperor of Germany, he gave her the city of Magdeburg as her morning gift. If a widow married again within a year of her husband's death, she forfeited everything she had received from him—the origin, doubtless, of our feeling that a widow ought to wait a year before marrying again. Mr. Wright points out that the position of woman under the Danes was comparatively good. A woman had actually a right by law to the custody of her husband's keys. The Anglo-Saxon females were very industrious; and the whole process of the construction of clothing was entirely in their hands. The Pænitentiale of Theodore of Canterbury (seventh century) forbids women to sew clothes, card wool or shear sheep on Sunday. William of Malmesbury says that the daughters of King Edward (successor of Alfred) employed themselves in the labors of the distaff and the needle. The Normans were much struck with the beauty of the Saxon needlework, which was called by way of distinction, "Anglicum opus," or English work.

Acccording to the Doomsday Book, Alwyd, a damsel, held lands at Ashley, Bucks, given her by Earl Godwin, for teaching his daughter gold embroidery. According to Adhelm, the Anglo-Saxon women loved to deck themselves with rings and bacelets, curled their hair, and dyed their cheeks with stibium. The manuscript illuminations which have come to us show the women clothed in a very modest manner; in fact, only the face and hands appear to be uncovered. They wore the *camisia* next the skin, then the tunic, the *cyrtel* (kirtle,) and over all a mantle like the Roman *palla*. The head was covered with a head-rail, as it was called. In many manuscripts the hair is painted blue, and it is probable that both men and women dyed their hair. Before marriage a girl wore her hair long, hanging down; but after, it was cut shorter, or bound up. Gloves and stockings were worn by both sexes; the term hand-shoes (*hand sceo*) was applied to the former. The head of a family was often called *hlaf-ord*, the origin or source of the bread; his wife, *hlaf-dig*, the distributor of the bread; and his servants and retainers *hlaf-ætas*, or eaters of the bread.

According to the ecclesiastical Anglo-Saxon laws, the bishops gave the right to divorce; and marriage was not permitted within the fifth degree of consanguinity—a ridiculous rule, frequently set at naught. The clergy of the old school then had their wives, though this was altered by Dunstan at a later period. The convents were frequently places of luxurious living, to say the least. Mr. Thrupp, in his "Anglo-Saxon Home," page 231, gives this description of the lady abbess of one of these establishments: "She appeared in a scarlet tunic with full skirts and wide sleeves and hood, over an under-vest of fine linen of a violet color, with shoes of red leather. Her face was rouged, and her hair curled with irons over the forehead and temples; ornaments of gold encircled her neck, heavy bracelets adorned her arms, and jewelled rings were upon her fingers. Her nails were worn long, and cut to a sharp point, to resemble the talons of a hawk.—[*From "Women in All Ages," by Thomas Wright, published by Scribner, Welford & Co.*

COAXING.

English, French and German women of business are not noticeably unfeminine. They go about their employments quietly and as a matter of course, looking for no opposition, asking for no favor. Many American women have, it must be confessed, shown less modesty and good sense when entering on the new careers so generously thrown open to them. Some are too deprecating, some too bold. Some assume an air of jolly, off-hand ease and dash; some a defiant brusqueness, bristling with antagonism—like the dog Diogenes, always on the lookout for an enemy around the corner. Such things are not lovely in men. They are, to say the least, a great mistake in women.

A good old-fashioned Yankee, who had been transacting some business with a rough-and-ready dame of this description, after she had come and gone with a whirr and a rattle and a bang, turned to a bystander with the mild remark: "There aint nothin' very coaxin' about *her*."

It must be remembered that such energetic, self-supporting, self-regulating women have not the need to coax that some others of their sex have. Still I believe in coaxing. While woman is woman there is no danger of its becoming a lost art. Only let it be a matter of choice, not of calculation; let it be spontaneous, let it be honest.—*Grace Greenwood.*

MARRIAGE.

Marriage says Jeremy Taylor, has in it less of beauty, but more safety, than single life; it hath not more ease, but less danger; it is more merry and more sad; it is fuller of sorrows and fuller of joys; it lies under more burden, but is supported by all the strength of love and charity, and those burdens are delightful. Marriage is the mother of the world, and preserves kingdoms, and fills cities and churches, and heaven itself.

Celibacy, like the fly in the heart of an apple, dwells in perpetual sweetness, but sits alone, and is confined and dies in singularity; but marriage, like the useful bee, builds a house and gathers sweetness from every flower, and labors and unites into societies and republics, and sends out colonies, and feeds the world with delicacies, and obeys their king, and keeps order, and exercises many virtues, and promotes the interest of mankind, and is that state of good to which God hath designed the present constitution of the world.

"Bradford H. & Rebecca C. Spinner" is the title of a Lynn shoe firm.

THE OTHER SIDE OF THE WOMAN QUESTION.

A pamphlet has been sent us from West Lebanon, Ind., entitled "A Radical View of Woman Suffrage, giving her all the rights delegated by Divine Law, by W. F. H. Wilkins."

The author of this extraordinary document is a fiery opponent of Woman Suffrage, and his "Radical View" proves to have been taken from a most conservative stand-point. Mr. Wilkins' zeal excites our admiration, if his arguments fail to inspire us with the same sentiments, and fearing that his views will not have the attention they merit, we have resolved to give them a wider circulation through the columns of THE REVOLUTION.

Premising that the question of woman suffrage is of vast importance, Mr. Wilkins declares that he intends examining "the question by the great illuminary of mankind and any other facts and principles he is able to command."

That he brings a most dispassionate and candid mind to the discussion of the subject is evident from the following statements:

"These doctrines have riled and persistently thrown trash in the fountain of happiness; and that the persons who have been so very ungenerous to the people of the nineteenth century ought to have the full benefit of ignominy and disrepute, need only be stated here. As all ought to know, and those who are philanthropic-minded do know of a fact, the very notion of woman suffrage is in all ways repugnant to the principles of divine law, and wholly incompatible with human happiness.

After this introduction the author continues:

"If America gives her fair ones the dangerous privilege of speaking of great or small political questions through that mighty instrument, the ballot, it is only a precedent authorizing the extension, blade first, of the two-edged sword to the female world.

Is this mysterious assertion to be understood as darkly hinting at the possibility of the wholesale slaughter of the female sex, as a precautionary measure on the part of mankind against the political danger to which woman suffrage would expose them? If so we are not surprised at Mr. Wilkins' next statement:

"Second: This is the mighty lever which, if applied to the centers of the domestic and social worlds, will burst in atoms the whole groundworks and superstructure of man's happiness on earth. It would make a Pandemonium of what should be an Eden."

We are glad to find one point in which we can agree with Mr. Wilkins. If even Eden was imperfect until Eve entered it, the world in its present condition can still less afford to dispense with the presence of woman, and we would submit to Mr. Wilkins a thought which we hope may stay the exterminating sword at least long enough to enable men to consider whether it would not be better to have women in the world who *vote*, rather than to have no women at all.

Mr. Wilkins defines his position still farther:

"As to the employment of the gentlest of all animals, the noble woman, we say, let her fill any position whatever strictly compatible with the notion of non-government—in strict conformity to the plain injunctions of the Word. For we hold that for woman to assume authority in any political, social or domestic sense, is wholly obnoxious to Christianity, common prudence, and the immutable and eternal nature of things.

"Give her the benefit of life, liberty, according to the law, all the happiness she is capable of enjoying, and full pay. Give her anything, everything, but the vote. Let her perform any work, reap any reward—fame, honor, glory, shame, or wealth. Give her the purse, your hand, heart, time, love, and protection; lavish on her the luxuries of nations; let her have all she can enjoy, but never give her the vote—*never*, NEVER! NEVER! Granting my opponents all but the right of usurping authority, the question becomes this: Should woman vote? To this we record our answer honestly, emphatically, but respectfully, NO. You are entitled to my reason. It is this in short: Almighty God says she shan't."

These propositions Mr. Wilkins proceeds to prove as in strict accordance with the teachings of Scripture:

"'Wives, submit yourselves unto your husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church. As the church is subject to Christ, so let wives be subject to their husbands.'—*Eph. V.* 22, 23, 24.

"'But I would have you know that the head of every man is Christ; and *the head of every woman is man*, and the head of Christ is God.'—*I. Cor. II.* 3.

"Christ, in his mediatorial character and glorious humanity, is at the head of mankind. So man is the head of the two sexes. The woman should be in subjection, and not attempt to take his place. This is the position God placed her in, and what mortal would be so presumptuous as to delegate her the power the Almighty denied her. It is the man who is set at the head of the lower creation, and therein bears the resemblance of God. The woman, made for man, is the glory of the lord of all creation. Not but she has dominion over the inferior creatures, as she is a partaker of human nature, and so far God's representative too, but it is at second-hand. She is the image of God, inasmuch as she is the image of man. The woman was made for the man, to be his helpmate, and not the man for the woman. She is naturally subject to him, made for him, for his use, for his comfort, for his servant. Rebecca put on the veil as a token of subjection when she met Isaac, and was delivering herself to him. Woman! thou helpmate, put on the veil, obey the divine law.

"'Let your women keep silence in the churches, for they are not permitted to speak. But *they are commanded* to be under obedience. *So saith the law.*'—*I. Cor. XIV.* 34.

"O ye Christian wives," exclaims Mr. Wilkins, "be in subjection to your husbands in all things, whether good or bad, in contentment of what God has allotted to you, the domestic circle, the home, the nursery, the kitchen. I mean in the beautiful and harmonious disposition of a meek and quiet spirit, silently submitting to the conduct of your husbands, and gently accommodating yourself to them. This course argues all inward wisdom and goodness, that is highly precious in the sight of God himself, who looks with comparative contempt on all forms of usurpation, or any attempt at changing places with man. This has long been the prevailing fashion in *God's family*: for so the holy women also, who hoped in God and worshiped him in the integrity of their hearts, long since *adorned themselves* by being in subjection to their husbands."

Warming with his subject, Mr. Wilkins perorates thus:

"Woe be unto the generation that sees a petticoat government. Woe, woe be unto the proud crest of the eagle, when woman has the right, by human law, to pluck the feathers from thy proud head, and to mutilate thy pinions and feathery helm.

"Everything contrary to Holy Writ will be overtaken by retribution. Woman suffrage is, as we have proven, contrary to the law of God. What, then, is the conclusion? Unquestionably that the leaders of the "Woman Revolution" will finish life in a manner their deeds deserve. Not only this, but will be the recipients of the very best hospitality the devil has in his kingdom.

"No doubt he is now taxing his inventive powers to meet the emergency of the case, for he well knows that E. C. Stanton, Anna Dickenson, Miss Baldridge, Mills, Gail Hamilton, Mother Bykerdyke, Lucy Stone, Kate Holliday, Mrs. Stowe, Mary Lyons, and many others of the same presumptuous clique, are becoming quite unstable and elderly.

"'Cursed be the man, the poorest wretch in life,
The crouching vassal to the tyrant wife!
Who must to her his dear friend's secret tell,
Who dreads a curtain lecture worse than hell.
Were that wife the one who fell to my part,
I'd break her spirit, or I'd break her heart.
I'd charm her with the magic of a switch;
I'd kiss her maids, and kick the perverse bitch.'"
Burns.

Mr. Wilkins ends here, feeling justly that the force of eloquence and reason could no farther go. He can do no more. If any strong-minded woman can remain deaf to such persuasions, warnings, poetic quotations, and scriptural teachings as these, she may be given up as incorrigible.

Mr. Wilkins' arguments are not startling from their force or novelty. They are the old stale objections which have been refuted again and again. But he may at least claim one merit, that, in what the Country Parson calls the art of putting things, he has, even in the ranks of the Conservative party, few equals and no superiors.

THE WOMEN VOTERS IN WYOMING TERRITORY.

The election in Wyoming Territory last week was distinguished as being the first at which the votes of women counted as much as those of males for delegate to Congress. In Cheyenne 171 votes were cast by females, the wife of United States Marshal Howe having the honor of depositing the first ballot. The election passed off quietly; but whether the woman element is to be credited with the absence of disorder, the dispatches do not inform us. Sorosis, says the New York *Evening Mail*, should celebrate at once this triumph of the women of Wyoming in attaining practical political equality.

But Sorosis does not believe in woman suffrage, although its President, Mrs. Wilbour, is one of the chief officers of the New York State Woman's Suffrage Association!

We fear, therefore, that this good suggestion of the *Mail* will not be acted upon by the famous club to which it is offered.

A-NELE-G(R)ANT POEM.

A cotemporary, who favors the public with some verses written by Miss Helly Grant, remarks that the mother seems to have transmitted her talents to her daughter.

We can only hope that she has not parted with the whole; indeed it seems a pity she has deprived herself of any, since there appears to have been hardly enough for two. But whatever the merits of the poem in question may be, every one must admire the prudence and good sense manifested by the person with the "blue and sorrowing eye," who having but one tear to shed, judiciously reserved it until the proper time for dropping the "treasure."

THE TEAR.

There stood a glistening tear
In her blue and sorrowing eye;
Reserved till the time drew near
To say a last good-bye.

No longer the eye could retain
Those signs of grief and love;
They fell—to prevent was vain,
Like showers which come from above.

'Twas pain, yet fraught with pleasure,
Those dear falling tell-tales to see,
Than diamonds, a far better treasure,
Those tears—they were tears shed for me.

A new book by Andrew Jackson Davis is in press, and will appear about the first of October, entitled "The Fountain with Jets of New Meanings," illustrated with 150 engravings. It is said to be filled with thoughts for men and pictures for children, which the young as well as the matured can peruse with pleasure and profit.

We learn from a correspondent that Mrs. Darwin, who is now lecturing in Iowa, has been most successful in securing large and attentive audiences, and is also doing a good work for THE REVOLUTION.

A daughter of Senator Revels is being educated at Xenia.

NEW MUSIC.

We have received a most beautiful "Solo Duett and Quartette," the music composed and arranged by Miss Vienna Demorest, to that dear old hymn, "There is a land of pure delight." This lady, although very young, is already gaining much praise, both as a composer and singer, and bids fair to rival her mother, though in quite a different direction. By the way, I have just heard a story about the latter never published before. Some six years since, when the woman's rights people held their meetings in Dr. Cheever's Church (now, alas! no more), Mrs. Frances D. Gage, at the close of a spirited speech, said: "We have had a tailor for president; why not a dressmaker? I hereby nominate Madam Demorest for that office." You can imagine the applause that followed. Mrs. D., we think, can fairly claim to have been the first nominee of her sex for the presidential chair. It is but just to say that she made no ad-*dress* on the occasion.

THE WAR SPIRIT.—Passing along Broadway yesterday we overhead two youthful champions of their respective countries get off the following:

John Bull—"O, you think nobody can beat you. I'll bet England can do it!"

Jonathan—"England beat us! Didn't they try it once, and get licked? And they was a great nation then, and what was *us?* Why a few raw natives, *just come over!*"

J. B. was silent.

MEETING OF THE DUBUQUE COUNTY WOMAN'S SUFFRAGE ASSOCIATION.

A meeting of the members of the Dubuque County Woman's Suffrage Association was held at Good Templar's Hall, in the Facade building, last week. The minutes of the last regular meeting were read and approved, when a letter was submitted from Hon. Henry O'Connor, who offered to lecture before the Association at any time upon three days' notice. The proposition was accepted with thanks. The thanks of the Association were also tendered the Good Templars for the use of their hall during the last two months, and then the fair members settled down to business.

The first in order was the reading by the Corresponding Secretary of an essay written by a Dubuque lady, entitled, "The necessity of Suffrage for women, and to gain it speedily, of a Woman's Suffrage Association."

At the close of the essay, which was received with much applause, the Association adjourned till the next regular meeting, notice of which will be given in due season.

A woman in East Saginaw, Mich, has just taken out a U. S. license as an insurance agent.

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It not only relieves the child from pain, but invigorates the stomach and bowels, corrects acidity, and gives tone and energy to the whole system. It will also instantly relieve

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For Patterson and Way, from Chambers street depot, at *6:45, *10:15 a.m.; 12 m.; *1:45, 4, 3:30, 5, 5:15 and 6:45 p.m. From Twenty-third street depot at *6:45, *10:15, and 11:45 a.m.; *6:45, *10:15, *1:45, 3:15, 3:45, 4:45, 5:15 and 6:45 p.m.

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All New York Companies are obliged by the State to set aside the same Reserve. The Reserve for each Company is the same, calculated on the same table of mortality, and at the same rate of interest; consequently, all are safe.

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This Company's Policies are non-forfeitable.

This Company imposes no restriction on travel after one annual payment has been made.

This Company insures the lives of females.

This Company will not contest any legal claim.

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The rates are lower than those of any other Company organized under the laws of New York, and responsible to the Insurance Department for its safety.

The Farmers' and Mechanics' will grant insurance to suit on the following plans:

ORDINARY LIFE,
ENDOWMENT,
CHILDREN ENDOWMENT,
JOINT ENDOWMENT,
COMPOUND INTEREST, JOINT LIFE,
INCOME PRODUCING,
TERM LIFE,
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and in addition to the above plans will issue policies on the

"TONTINE MUTUAL,"

OR CHEAP PLAN FOR WORKING MEN.

Tontine Mutual is a combination of Insurance and Endowment, and is singularly adapted to the wants of a class of people who have, hitherto been debarred from the benefits of Life Insurance by its heavy expenses.

To insure your life on the Tontine Mutual Plan, you pay $15 once only.

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You pay $1.10 whenever a death occurs in your Class.

You are certain to receive $1,000.

And if your Class is full $5,000.

Classes are regulated by ages.

BOTH SEXES ADMITTED IN THE SAME CLASS.

ALL HAVE TO PASS A MEDICAL EXAMINATION.

Classes are limited to 5,000 members.

WHENEVER A CLASS IS ONCE FULL, IT WILL ALWAYS REMAIN FULL.

The Company guarantees that in case your death should occur within a year, although there are not one thousand Members in your Class, yet will your family receive $1,000; but in case your Class has more than one thousand Members, then you would receive as many dollars as there are Members in your Class at the time of you death.

FIVE THOUSAND MEMBERS,

THEN $5,000.

Class A. Admits all between the ages of 15 and 35.
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At the same time that you become insured, you also become

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Which may give to yourself, whilst living, a large sum of money.

This is the ONLY Company in the United States doing business on a sound basis, *i. e.*, that has a cash capital of $125,000, and has a deposit with the State for the security of the Policy Holders, that issues policies of this kind.

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SUCCESS TO THE CRITERION OF EXCELLENCE.

THE EMPIRE HAS ACHIEVED A SUCCESS WITHOUT A PARALLEL IN THE HISTORY OF LIFE INSURANCE.

5,653 POLICIES ISSUED IN SEVENTEEN MONTHS, INSURING $12,500,000.00.

WHICH IS THE LARGEST COMMENCEMENT BUSINESS EVER DONE BY ANY OTHER COMPANY IN THE WORLD.

AND WHY NOT?

NOTICE THE FOLLOWING LIBERAL FEATURES, THE MOST FAVORABLE TO THE INSURED, AND UNEXCELLED BY ANY OTHER COMPANY.

ORDINARY WHOLE-LIFE POLICIES ABSOLUTELY NON-FORFEITABLE FROM THE PAYMENT OF THE FIRST ANNUAL PREMIUM.

ALL OTHER POLICIES NON-FORFEITABLE AFTER TWO ANNUAL PAYMENTS.

ALL POLICIES INCONTESTIBLE FOR USUAL CAUSES, AND ABSOLUTELY INCONTESTIBLE AFTER TWO ANNUAL PREMIUMS.

ALL RESTRICTION UPON TRAVEL AND RESIDENCE REMOVED, AND NO PERMITS REQUIRED.

ONE-THIRD OF PREMIUMS LOANED TO THE INSURED, IF DESIRED, AND NO NOTES REQUIRED.

NO ACCUMULATION OF INTEREST ON LOANS OR DEFERRED PREMIUMS, AND NO INCREASE OF ANNUAL PAYMENT ON ANY CLASS OF POLICIES.

DIVIDENDS ACCUMULATIVE, THE SURPLUS BEING RETURNED TO THE POLICY-HOLDERS EQUITABLY, EACH RECEIVING THEREOF WHATEVER HE MAY HAVE CONTRIBUTED THERETO.

THE BUSINESS OF THE COMPANY CONDUCTED UPON THE MUTUAL PLAN.

EXAMPLE OF THE NON-FORFEITURE PLAN OF THE "EMPIRE."

Age of party insured, 35. Ordinary Whole-Life Policy.

One Annual Premium will continue the policy in force 2 years and 3 days.
Two " " " " " " 4 " 12 "
Three " " " " " " 6 " 27 "
Four " " " " " " 8 " 46 "
Five " " " " " " 10 " 56 "
etc., etc., etc etc.

GUARANTEE INTEREST PLAN.

AN ENTIRELY NEW FEATURE.

Number of Annual Premiums *limited*, varying from five to twenty-three, according to age.

SIX PER CENT. COMPOUND INTEREST GUARANTEED from the commencement to the end of the paying period on ALL THE PAYMENTS, until the sum insured shall have accumulated.

The MONETARY VALUE of the Policy, during the paying period, AVERAGES MORE THAN TWELVE PER CENT. COMPOUND INTEREST; and subsequently, during the whole of life, the policy will probably pay an income on its face EQUAL TO ABOUT SIX PER CENT., and at death the AMOUNT INSURED PASSES UNIMPAIRED to the representatives of the insured.

The policy (maturing at death) is issued at the time of the first payment for the full amount insured, thus combining the advantage of both Life Insurance and Savings Bank.

According to the age and annual premium, and in the number of years indicated below,(the payments then ceasing,) a policy on the Guarantee Interest Plan accumulates to ONE THOUSAND DOLLARS. Double the given premium gives $2,000, etc., etc.

At age of	The Annual Premiums of a Policy of a $1,000 being	Will in	Amount (the whole sum to be paid) to	To which add Interest (Secured by the Policy) as allowed by the Co.	Premiums and Interest (forming the basis of subsequent income) equal
15	$22.16	22 years	$487.52	$512.48	$1000.00
21	26.15	20 "	523.00	477.00	1000.00
27	31.12	18 "	560.16	439.84	1000.00
33	37.46	16 "	579.36	420.64	1000.00
39	45.76	14 "	640.64	359.36	1000.00
45	57.01	12 "	684.12	325.88	1000.00
51	72.97	10 "	729.70	270.30	1000.00
or, varying the Annual Premium and the number of years.					
14	$50.44	13 years	$655.72	$344.28	$1000.00
20	56.47	12 "	677.64	322.36	1000.00
26	63.62	11 "	699.82	300.18	1000.00
32	72.76	10 "	727.60	272.40	1000.00
38	82.87	9 "	745.83	254.17	1000.00
44	96.23	8 "	769.84	230.16	1000.00
50	113.46	7 "	794.22	205.78	1000.00

At intervening ages, the same results follow from proportionate premiums.

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